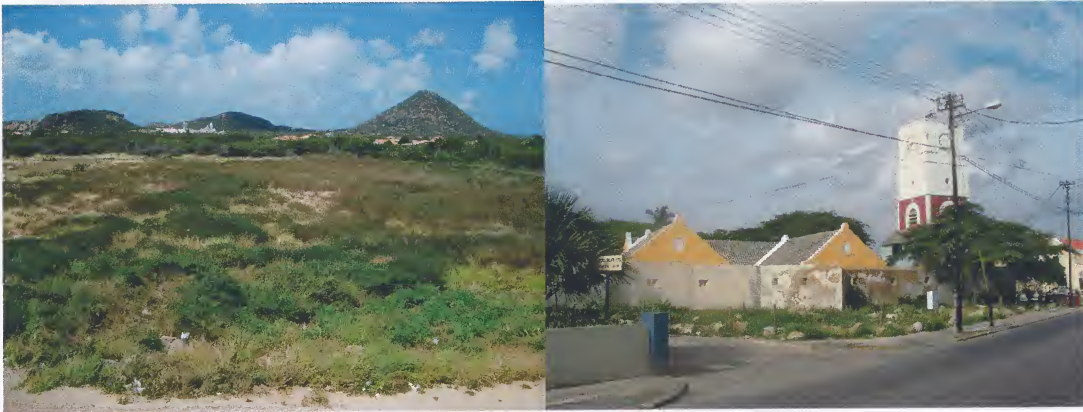


Places of Memory
'Aruba and the Slave Trade Route'
Final Report



Luc Alofs

Aruba, February 15 / September 8, 2007



UNESCO, National Commission Aruba

2018





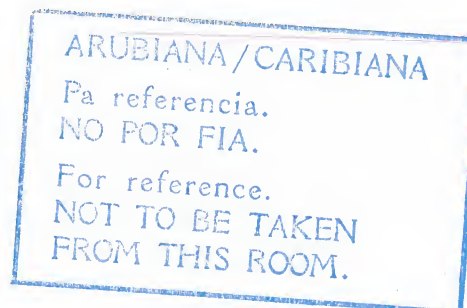
Contents

Foreword	2
Introduction: Breaking the Silence, the case of Aruba	4
I. Slavery and emancipation on Aruba	5
II. Cultural organizations, legal framework and funding	11
III. List of properties	14
IV. Conclusion: observations and recommendations	18
V. Map of Aruba with location of properties	19
VI. List of participants in definite selection procedure	20
References	21

Appendices

Preliminary List of Properties (Preliminary Report, November, 2006)	58
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Foreword

This report on the project Places of Memory was written on the request of UNESCO by drs. Luc Alofs between November 2006 and February/April 2007. The aim of this project can be summarized as followed:

'In close cooperation with the World Heritage Centre, the Project will pursue the implementation of the joint UNESCO-WTO (World Tourism Organization) program on the identification, preservation and promotion of sites, buildings and places of memory linked to the slave trade and slavery via cultural tourism. Based on existing inventories in Africa (Central Africa, lusophone African countries and West Africa), inventory of other regions will be launched (East Africa and Southern Africa, Indian Ocean, the Caribbean, the Americas and Europe). Thus, taking inventory as proposed would enable the following:

- *drawing geographical maps presenting sites, buildings and places per region and per country;*
- *establishing memory itineraries to promote cultural tourism;*
- *encouraging preparation of documents for the proposal of new sites related to the slave trade, to be put on the World Heritage List;*
- *encouraging the extension and / or modification, where applicable, of sites already inscribed on the list in order to ensure a greater presence of heritage relating to the slave trade;*
- *encouraging States parties to the 1972 Convention to propose a number of sites or cultural itineraries related to the slave route and slavery in view of their inclusion in the List.*

In collaboration with the World Heritage Centre and the Cultural Heritage Division, the Project will contribute to ensuring better knowledge of the close links between the slave trade and certain sites, buildings and places included in the World Heritage List. As these links are unfortunately often overlooked, a revision of the descriptions of these sites on the web site of the World Heritage Centre and in the UNESCO publications would be made in consultation with the States parties concerned. Information included in the description of the sites listed in the World Heritage List is of particular importance in that it may contribute to breaking the silence surrounding the slave trade and slavery.'

During a Meeting of Experts on 'Places of Memory of "The Slave Route" in the Latin Caribbean' (La Havana, Cuba, May 17-19, 2006), these aims were discussed and a site registration form was approved by the experts, including representatives from Cuba, Haiti, the Dominican Republic and Aruba.

A preliminary report was submitted in November 2006. The preliminary report included four suggested Places of Memory and served as a discussion paper with relevant persons and organizations on Aruba to produce the final proposal for the inventory of Places of Memory. The final report was submitted February 15, 2007, while a video documentary on the project was produced in March 2007, with the help of the National

Library of Aruba. The present report is the outcome of the process proposed in the preliminary report.

This project could not have been realized without the contribution of professionals in the field of monuments, archaeology, and museum experts, and ordinary people living in not so ordinary houses, such as the family Louis Peterson (Mgr. Niewindtstraat #37, San Nicolas).

Archaeologist drs. Harold Kelly (Archaeological Museum Aruba) kindly provided me with the map of the island indicating the location of the selected Places of Memory (page 19). Yvonne Webb-Kock B.Sc. and Hugo Mohammed (Aruba Monuments Office) and drs. Raymundo Dijkhoff and Fran Croes (Archaeological Museum Aruba), shared their knowledge but also their fascination in the field of archaeology, architecture and history of Aruba. Ing. Earon Matthew, drs. Michel Bakker and drs. Olga van der Klooster – three experts on the architecture of Aruba – advised me during the selection of Places of Memory, proposed in this report.

The Biblioteca Nacional enabled me to make a video documentary on this project: *Places of Memory: Aruba and the Slave Trade Route*, which will become available on the UNESCO internet site. I express my great appreciation to Franklin de Cuba and Jennely Heyliger, for his editing and her narration.

James 'Jimmy' Oduber and drs. Ina Croes (UNESCO, Aruba National Commission) once again have been most supportive during this undertaking, for which I am truly grateful. Finally, I gladly thank Olga Rufins Machin and Nilson Acosta (Oficina Regional de Cultura America Latina y el Caribe de UNESCO, La Havana, Cuba) for their kind, professional and patient support.

The Site Registration Forms of each of proposed sites included in the in the Final Paper presented to UNESCO (May 2007) are not included in this version of the paper. These forms summarize relevant technical data of the sites.

The complete reports and documentaries of the participating countries of the UNESCO-cluster – Cuba, Dominican Republic, Haiti and Aruba – will become available on the internet in the summer of 2007. Please visit the following website

'Portal of Culture of Latin America and the Caribbean'
section on the Slave Route Project:
<http://www.lacult.org/diverdialogo/indiceRE.php?lg=1>

Introduction: Breaking the Silence, the case of Aruba

Slavery is not a very popular topic on Aruba and slavery on our island does not easily fit in the general picture of slavery in the Caribbean region. African slavery on Aruba lasted not for four centuries but four generations, roughly from 1800 to 1863. Slavery on the island differed from elsewhere in the region, not only in the time span, but also in scale and harshness. Race relations on 19th century Aruba were not determined by social and economic laws the plantation economy. As will be explained in this report, Aruban slavery was and is not associated with large plantations and an economically, culturally and racially suppressed African-Caribbean population segment. Slavery is inhuman and can impossibly be justified, but degrees of inhumanity can be discerned. Aruba's slavery and emancipation compare favorably against slavery elsewhere in the Caribbean. That is, when it is studied profoundly and understood in proper proportions.

Even today, Arubans do not identify very strongly with slaves or with slavery. Aruba's national identity centers on the pre-Columbian Amerindian culture that was devastated in the early sixteenth century. A second point of reference in the national cultural identity is the free peasant culture that developed during the 19th century out of the encounter between poor white European colonists (newcomers at the time) and Amerindians that lived on the island since the 17th century. Many Arubans are unaware that of the fact that slavery – however different from the region – also participated in Aruba's cultural encounter and contributed to the cultural heritage, both tangible and intangible. In 1849, 20 per cent of Aruba's population was enslaved. In 1863, slavery was abolished and 506 African Arubans obtained freedom. Of the 100 family names given to the emancipated, forty still exist. In sharp contrast to for instance Curaçao and Bonaire, on Aruba, it is hard to distinguish descendents from slaves from descendents from former owners.

Several factors explain the neglect of slavery in the history and self image of Aruba. Due to the small scale of the colonial community, race and class lines were relatively weakly defined. Intermarriages and economic emancipation of enslaved and – after 1863 emancipated slaves have resulted in the swift integration of former slaves in the free colonial society.

As stated, a lack of research and educational programs is the first and foremost reason. Aruba's educational system (and contents) often neglects local history. Also, little research has been done on slavery. Various earlier studies mentioned slavery on Aruba, but the first in depth study on the topic was only published in 1997, by the author of this report (Alofs, 1997, 2003b). Until the late 1980s, Aruba's educational system made use of Dutch educational programs, both in structure and in content. Educational reforms have finally resulted in the introduction of the topic in some textbooks. The recently re-opened Historical Museum Aruba (2003) dedicates attention to slavery and the African heritage in Aruba's cultural heritage and make up. Also, in the field of the conservation and preservation of monuments a shift towards recognition of Afro-Caribbean architecture is taking place (Bakker & van der Klooster 1997, 2007).

International UNESCO projects such as the 'Slave Trade Route' and 'Breaking the Silence' have not yet resulted in substantial research projects, national inventories or

related educational activities on Aruba. The project 'Places of Memory of the Slave Trade Route' seems to present itself at the proper moment. In the first chapter, I will briefly sketch the history and nature of slavery and forced labor as it occurred in the history of Aruba and its present population.

I. Slavery and emancipation on Aruba

Aruba's most dominant feature as a colonial society was the absence of commercial, export oriented plantations. Poor white colonists and descendents of Amerindians from the mainland of South America – western Venezuela to be more precise – were the dominant social (racial) groups on the island. Nevertheless, two slave trade routes occurred on the island after the European conquest of the Caribbean: the Amerindian Slave Trade Route and the African Slave Trade Route. Even before the arrival of African slaves, in 1513-1515, Spanish slave raiders enslaved and deported Aruba's Caquetio Amerindians to work as slaves in the mines of Hispaniola. In the 17th and 18th century, newly arrived Amerindians were forced to work for the Dutch West India Company.

African slavery was first introduced on Aruba as late as 1715, but lasted only four years. In the late eighteenth century, African slavery was re-introduced almost one century later and was abolished in 1863. On Aruba, the emancipation process proved relatively successful. Former enslaved rapidly integrated into the free colonial society. For reason one can only guess (or imagine) the memory of slavery quickly became a silent or silenced past (Trouillot, 1995). Even today many descendents of slaves or slave owners – at least judging from their last names – are not aware of the historical roots of their family histories. Slavery started as a black page and ended as a forgotten page in Aruba's fascinating history.

During the 20th century, Afro-Caribbean migrants, descendents from emancipated slaves, from most islands in the Caribbean and the Guyana's, brought along their cultural heritage and memories of the slavery and emancipation. To them, Aruba was the final termination of the Slave Trade Route, as will be explained later in this report.

I.1 The Amerindian Slave Route: La Esclabitud del Indio

'La Española y la Esclabitud del Indio', is the title of Carlos Esteban Deives (1995) study on Amerindian slavery in the 16th century Spanish Caribbean. For the indigenous Amerindian population of Aruba, the Amerindian Slave Trade Route started on Aruba. As a part of the Spanish expansion in the America's, a historical enterprise that is known as 'The Devastation of the West Indies' (De las Casas). Apparently, Caribbean slavery is not limited to African-Caribbean plantation slavery.

Around 850 B.C.E., Caquetio Arowaks from western Venezuela migrated to Aruba, introducing pottery and agriculture. Aruba became part of the coastal Falcon Caquetio nation. The Caquetio language belonged to the Arowak language group. Their archaeology belongs to the best studied in the Caribbean region. Major settlements were

Caribbean region – relatively lenient. Enslaved never exceeded 21 percent of the total population.

In 1849, 596 slaves were living on Aruba. Male slaves were mostly active as field slaves on the provision grounds of their owners or as craftsmen. Female slaves were either house slave or working in their owners shops.

Table 1 Slaves and free population, 1795, 1806, 1849 & 1862

	free population	slaves	percentage
1795	unknown	app. 30	-
1806	1352	194	12.5
1849	2163	597	21.6
1862	2978	506	14.5

Since plantation slave labour was relatively unimportant and most slaves worked as house slave, shop assistant or craftsman, most slaves lived in Oranjestad. In 1862, 297 out of 509 Aruba slaves lived in Oranjestad. In 1862, most slave owners possessed less than six slaves, including children (Alofs 2003b).

Table 2 Slaves and their occupations, 1862

	Male	Female
house slaves	1	135
artisans and shop assistants	18	13
field slaves	91	-
husbandry slaves	-	-

Aruba does not have a history of violent slave revolts. Due to late date of abolition of slavery, in the 1850s, the number of runaway slaves grew. In 1856, a record number of ten slaves fled to Venezuela. Aruba's slavery was relatively mild in character. This can be explained by the small scale of the islands population, the lack of large scale agricultural plantations and the fact that most owners had few slaves. Often, ties between masters and enslaved were personal in stead of commercial. Also, the strict compliance with the slave laws contributed to the lenient race relations in colonial Aruba. In the decade before the abolition of slavery owners frequently complained that they had little control over their slaves.

I.2.2 Slavery and emancipation

Slavery was abolished in 1863, when 496 enslaved obtained freedom. Emancipated slaves obtained provision grounds and became as free peasants. Others continued their

work as craftsmen of household personnel. A number of emancipated slaves joined the police force. Some former enslaved and their descendents slaves became successful merchants. Older and disabled former slaves received government aid from the special poor relief fund initiated in 1863. In 1769-1871, efforts by commander Ferguson to organize a working house for the poor were as much directed to the poor white as the recently liberated enslaved.

Former slaves integrated rapidly in the free population. Due to mixed marriages – frequently with former owners – and upward social mobility, the former slave population ceased to exist as a separate population group. Colonists, Indians, and blacks intermixed forming Aruba's traditional Mestizo-Creole population. Lindoro Kwarts became a popular politician in the early 20th century; his son – also Lindoro – became Aruba's first local lieutenant-governor in 1948. Both father and son were descendants of Aruban slaves.

The African intangible heritage in Aruba's culture and history was discussed in the Aruba Heritage Report written on request of UNESCO (Alofs 2004). Aruba's national language, Papiamentu is a Creole language with an African-Portuguese base. In the musical heritage of the colonial (pre industrial) age, the tambú and tumba music have African origins. The popular trickster stories on Nanzi the Spider, also have strong African elements. As a result of cultural exchange, these cultural expressions were practiced by all social strata in the traditional society. On Aruba, no separate slave culture emerged.

The tangible cultural heritage of Aruban slavery is often difficult to discern. Since Aruba did not have a plantation economy, no large plantations houses or slave living quarters, slave markets, refuge places, places of resistance or even confinement can be found on the island. Again: the small scale of the Aruban colonial community and the fact that Aruban enslaved did not develop a separate subculture explains the scarcity of tangible witnesses to the history of slavery. After 1863, a number of emancipated slaves settled in the neighboring township of Rancho. Records from the Monuments Office indicate that a number of former slaves settled in Oranjestad. Several national monuments in and around the Schelpstraat were or became the property of formerly enslaved families such as Ecury and Wild. The proposed list of Places of Memory of the Slave Trade Route therefore will include the so-called 'Huisje Wild'.

I.2.3: Migration from the Caribbean, 1924 – app. 1948

Slavery was abolished in the Caribbean between 1794 (France) and 1882 (Cuba) or even 1888 (Brazil). Emancipation often was a legal act without creating an economic perspective for the formerly enslaved. Responses to emancipation varied. Some emancipated created communities of free peasants; others migrated in search for work within or outside the Caribbean region. Aruba became one of the destinations of the post-emancipation labor migration in the 1920s.

The oil industry arrived in 1924 and brought rapid modernization and subsequent immigration from industrial laborers, merchants, and civil servants from the Caribbean, Europe, the Americas, and Asia. Aruba became a pluralistic society and counted over forty nationalities. Migrants from the (former) British and French Caribbean colonies were mostly descendants of emancipated slaves. The 1948 population census showed that 9.443 migrants came from the British Caribbean; 794 from the French Caribbean and 622 from other Caribbean islands. Also, 1.545 Surinamese – mostly creoles from Paramaribo – were registered. Most of these Afro-Caribbean migrants settled next to the oil refinery, in the industrial boom town San Nicolas.

African Caribbean workers introduced Afro-Caribbean Carnival, Creole English, Patois and (to some degree) African American cultural belief systems, such as Winti (Surinam) and protestant churches of various denominations. San Nicolas became the most Caribbean part of Aruba in its socio-cultural and racial composition (Green 1974, Kalm 1975, Alofs & Merckies 2001).

As a result of immigration, inheritance of slavery, was no longer limited to slavery and emancipation on the island of Aruba itself, but also came to include the history and legacy of slavery in the Caribbean region in general and the Afro-Caribbean migrants on Aruba. In this report we will propose to include the living house situated Monsigneur Niewindtstraat 37 as a tangible witness of this Afro Caribbean population influx.

II. Cultural organizations, legal framework and funding

On Aruba, the cultural heritage of Amerindian and African slavery is manifold but also somewhat hidden. Due to the absence of a plantation economy, there exist no impressive agro-cultural complexes like slave plantations, plantation houses or slave dwellings. Because the enslaved of Aruba were geographically not separated from the free population, no specific slave population settlements can be found on the island. As for historical sites, no archeological research on material aspects of slavery has been executed on Aruba (compare Haviser 1999). Few cultural landscapes are being protected and even archaeological sites lack legal protection. The National Park Arikok is the one exception. Unfortunately, in this national park no clear testimonies of slavery are to be found (R. Croes, Parke Arikok, personal communication).

Nevertheless, slavery is part and parcel of the history and legacy of Aruba and its population. Testimonies of slavery can be found in historical buildings and silent witnesses not yet recognized as possible Places of Memory. However, selecting such Places of Memory must take into account the existing cultural infrastructure, legal framework and financial limitations to the protection of the various tangible manifestations of the Slave Trade Route.

II.1 Memories and Monuments

The interest for the protection of national monuments was the result of a visit of by Temminck Groll to Aruba in 1966. Temminck Groll prepared the first (semi official) lists of monuments of Aruba. In the nineteen sixties and nineteen seventies, the foundation Aruba Nostra and the Foundation for the Monuments – both non-governmental organizations – were founded. Due to a lack of funding and support, these foundations were relatively powerless.

An important breakthrough was the restoration of Fort Zoutman/Tower Willem III complex in the center of Oranjestad and the protection of the chalk oven in nearby Ranchostraat (1974-1983, Van Romondt 1997). After the restoration of Fort Zoutman, awareness of the importance the protection and restoration of historical buildings gradually increased.

In 1986, Aruba obtained a separate status ('Status Aparte') within the Dutch kingdom. New initiatives towards protection and renovation of monumental buildings were undertaken. In 1994-1996, the National Council of Monuments and the Monuments Office were founded. The National Council formulated a new policy, reviewed and expanded the national list of monuments, developed new procedures for funding and maintenance of historic buildings and other monuments. The Monuments Office is in charge of the execution of this policy (Webb-Kock 1997).

The National Council and Monuments Office have produced an updated National Monuments List of app. 330 monuments (which were all studied during this project). So far, mostly larger historic buildings in the centre of Oranjestad – were renovated. Apart from three colonial graveyards, no cultural landscapes, cultural itineraries, population settlements, agro-cultural complexes or (historical-archaeological) sites have been included in the National Monuments List.

No specific attention has been given to renovation projects related to slavery. In the important Ecury-complex and its surroundings, several monuments related to slavery and emancipation were renovated without explicit recognition of the role of slavery in these monuments. The Ecury complex was owned by descendants of the former slave family Ecurij. A smaller, nearby living house ('Huisje Wild') was obtained by former slave Victor Wild.

II.2 Legal framework, cultural institutions and funding

Legal protection of historic or archaeological sites and monuments (including landscapes, itineraries, population settlements and agro-cultural complexes) is limited. Kelly (2006: 67) summarizes the legal and institutional situation on Aruba as follows:

The legal protection of all cultural heritages on Aruba has undergone a similar development as in the rest of the Caribbean region. Legislation from the motherland (the Netherlands, L.A.) was adopted at the beginning and in the course of the 20th century with inadequate or no framework from which to implement these laws. These ordinances were never adapted to the developments which had taken place in the country and which had an impact, often a negative one, on the cultural heritage. The 'Monuments Ordinance' is the example of such a regulation in Aruba. Dating from the 1920s, it has not yet been implemented or adapted during the years. In an attempt to breathe some air in the protection of cultural heritage, the Aruban Government instituted a 'Monuments Council' and a 'Monuments Fund' in the 1990s in accordance to this ordinance. An 'Office of Monuments' was instituted which has documented all architectural monuments and which focuses on the protection of these.

The protection of archaeological heritage ... has been for years a main task of the 'Archaeological Museum Aruba'. In the absence of adequate legislation the efforts have been on creating a 'protection network' by allying with Government and non-Government agencies responsible for land-use issues. The most significant development is the realization of protective legislation occurred recently with the adoption of the 'Wet op de Ruimtelijke Ordening' (Law on the Environmental Planning) which contains some guidelines of the Treaty of Malta. In the future, all construction or land-use projects will have to take into account the natural/cultural value of the area. Despite this positive development, the lack of an adequate legal framework is still a major handicap for preservation efforts.'

The Santa Cruz Sports Hall site – proposed in this report as a Place of Memory – offers an example of the working of the 'protection network' mentioned by Kelly. It is hoped that the Aruba Sports Union will obtain a nearby terrain in exchange for this important historical-archaeological site, which then will become available for research, preservation and education. Needless to say, that the 'protection network' approach of the Archaeological Museum depends on the willingness of persons and organizations concerned.

Apart from legal and institutional aspects in the protection of cultural heritage, there is also a financial bottleneck in the preservation and restoration of monuments on the

island. A lack of funding possibilities for further complicates the preservation of tangible cultural heritage. The Aruban Government provides knowledge and personnel through the various cultural organizations mentioned, especially the Archeological Museum of Aruba and, more important to this project, the National Council / Monuments Office. On a yearly basis, the Aruban government subsidizes the National Council / Monuments Office Afl. 1.000.000,- (US\$ 558,000,-) for preservation and restoration projects.

Also, the Prins Bernhard Foundation, the European Community, UNOCA (development aid from the Dutch government) and the UNESCO National Commission of Aruba fund organizations in the field of conservation and restoration. These organizations work with limited budgets (Prins Bernhard Fonds, UNESCO-National Commission) or work on a project base (European Community). UNOCA's aid to the Foundation Museo Aruba, (Historical Museum in Fort Zoutman) Fort Zoutman is a good example of continued cooperation and support.

The contribution of private enterprise (private corporations, etcetera) to the protection and preservation of monuments is limited and incidental, especially when compared to sister island Curaçao.

III List of Properties: Selecting Places of Memory

III.1 Criteria and procedure

Aruba and Arubans have known several types of slave labor. Initially and according to the Preliminary report, all manifestations of slavery in the history of Aruba and its population were to be reflected in the selection of monuments as Places of Memory of the Slave Trade Route.

Criteria for selection for the inventory of Places of Memory on Aruba were:

- Each selected property should be related to at least one of the types of slavery mentioned in this report.
- The list of selected property must reflect all types of slavery on Aruba.
- All regions of the island, i.e. Oranjestad, San Nicolas and at least one of the districts (Noord, Santa Cruz, Paradera, Savaneta) must be represented in the list.
- If possible, a variety of types of Places of Memory (cultural landscapes, cultural itineraries, population settlements, agro-cultural complexes, buildings, sites) must be included in the list.
- Properties selected must be accessible to the public and suitable for cultural heritage tourism and educational projects.

As proposed in the preliminary report discussions have taken place with individual experts and organizations on slavery and tangible heritage. A list of experts consulted during the selection procedure can be found on page 19 of this report.

Although all manifestations of slavery should be represented in Aruba's list of Places of Memory of the Slave Trade Route, this has proved impossible. Due to the absence of slave based plantations several types of (potential) Places of Memory could not be included. No cultural landscapes, cultural itineraries, population settlements or agro-cultural complexes were suggested by any of the participants of the selection procedure. For that reason, only (historic) buildings and one (historical/archaeological) site are included in the list.

Amerindian statute labor consisted mostly of maintenance of the water reservoirs ("tankis") for the West India Company. However, none of the existing water reservoirs date back to the seventeenth or eighteenth century. Red slaves from Goajira did not leave clear and tangible traces in the monuments of Aruba. These two types of Amerindian slavery can not be included in the 'Places of Memory' project.

Also, it turned out that outside of Oranjestad and San Nicolas no historical building or landscapes could be selected without raising serious questions concerning the connection to slavery and emancipation. Detailed study of the records of the Monuments Office and discussions with its staff, confirm this author's findings (Alofs 1997, 2003) that Aruban slavery was not related to commercial agricultural production. Slavery was basically limited in Oranjestad. In the districts the free (white/mestizo) population could not afford slaves. For this reason only one Place of Memory is selected outside of the urbanized areas of Oranjestad and San Nicolas.

III.2 List of properties

After conversations with local experts, owners and additional field and archival research, a list of four Places of Memory of the Slave Trade Route on Aruba is proposed as the outcome of the present project.

No.	Property	Type of slavery	Selection in cooperation with:
1	Fort Zoutman / Toren Willem III	African Slavery 19 th century	Fundacion Museo Arubano Plan D2
2	Santa Cruz Sports Hall Site	Amerindian slavery	Archaeological Museum Aruba
3	City House Oranjestad Huisje Wild Schelpstraat 12 Oranjestad	African slavery and emancipation 19 th century	Monuments Office Michel Bakker Olga van der Klooster
4	Mgsr. Niewindtstraat 37, San Nicolas Afro-Caribbean Architecture	Afro-Caribbean migration 20 th century	Fam. Peterson Plan D2
5	-	-	-

III.3 Clarification

The Amerindian Slave Trade Route: Santa Cruz Sports Hall Site

In this proposition the Santa Cruz Sports Hall-site is selected as a Place of Memory for the commemoration of Amerindian slavery. Selection of the site was done in cooperation with the Archaeological Museum of Aruba. The selected site is an important archaeological site of Aruba's enslaved and deported Amerindian Caquetio-population (1515) and has potential for future educational programs by the Archaeological Museum Aruba. It is centrally situated in the Santa Cruz district. An internal field report by the Archaeological Museum on the selected is attached to this report. The implementation of a management plan including research and educational projects is dependent on the exchange of the site with the Aruba Sports Union. It is hoped that selection as a Place of Memory will promote awareness of the importance of the site as part of the tangible cultural heritage of Aruba.

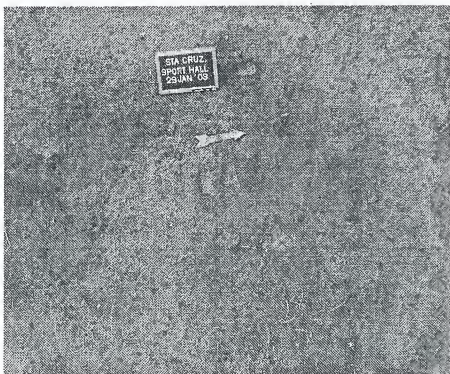
Aerial photograph



Santa Cruz Sports Hall Site: 12°30'30.25" N / 69°58'56.77" W



1. Santa Cruz Sports Hall Site
Overlooking westward from Seroe Canashito (left) to Hooiberg (right)



2. The surfaced round heart documented, 2003



3. The area with a higher concentration of shell material.
Pictures 2 & 3 by courtesy of: H Kelly, Archeological Museum Aruba (2005)

The (African) Slave Trade Route: Fort Zoutman

Colonization of Aruba started after the construction of Fort Zoutman in 1798. The fort was constructed by African slaves (from Curaçao), while Amerindian Arubans provided building materials. After the buildings expansion and reconstruction (1826) and the addition of three prison cells in 1859), Fort Zoutman also functioned as a place of confinement for slaves. In 1868, the Tower Willem III was added to the complex. Fort Zoutman is the most prestigious historic building of Aruba.

Fort Zoutman is located in the centre of Oranjestad. The Fort and Tower Willem III were renovated in the 1970s and 1980s. The Fort hosts the weekly cultural 'Bon Bini-Festival', for both tourists and locals. The Historical Museum is visited by tourists and locals alike and has recently started educational programs for primary education. The management of Fort Zoutman has been in the hands of the Fundacion Museo Aruba since 1983. It receives aid from several governmental and non-governmental organizations such as UNOCA and the Prins Bernhard Foundation.

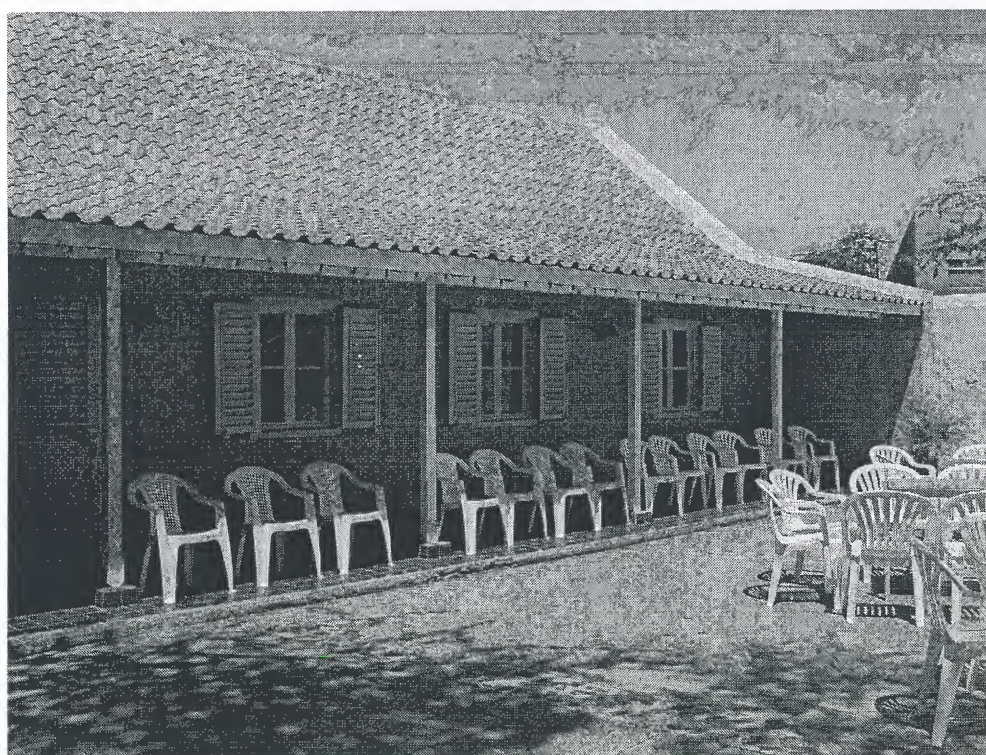
Aerial photograph



Fort Zoutman / Tower Willem III complex: 12°31'03.78" N / 70°02'07.87" W



Fort Zoutman with Tower Willem III



Open court yard with museum building.

The (African) Slave Trade Route: Huisje Wild

During the nineteenth century, most of Aruba's African slaves lived in Oranjestad either with their owners or as free individuals of families in separate houses, there was little separation between the free and the enslaved population. In the larger city houses in Oranjestad owners and enslaved lived together as master and household slave. One of the (likely) living houses of enslaved and their owners, is selected as a place of memory. Schelpstraat 12 – Huisje Wild – is an example of spatial and cultural propinquity of enslaved (family Wild) and owners (Gabriel Ruiz). According to oral sources, after the abolition of slavery, the emancipated family Wild obtained the house. Further research of 'Huisje Wild' must clarify unanswered questions on the history of this monument and the people that lived in it.

Huisje Wild is located in the historic centre of Oranjestad, next to the Monuments Office and the future Archaeological Museum Aruba (under construction). The management of the renovated and modernized building is in the secure hands of the National Monuments Council. In the near future it will be given a cultural function. It will be accessible for tourists and educational projects.

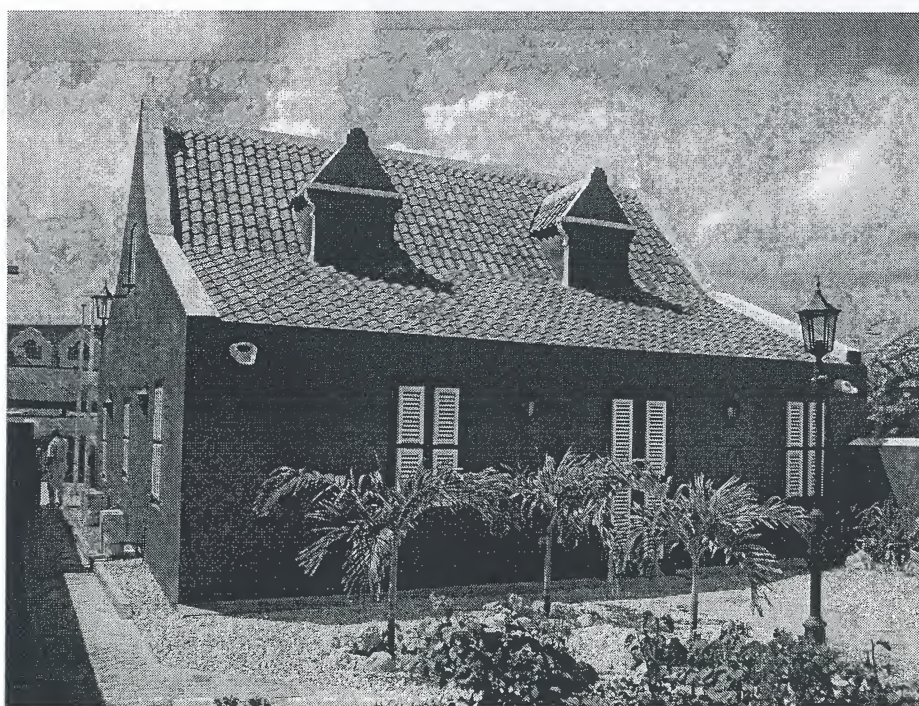
Aerial photograph



Huisje Wild, Oranjestad: 12°31'15.93"N / 70°02'15.29" E



Huisje Wild, south side



Huisje Wild, north side

The (African) Slave Trade Route: Monsigneur Niewindtstraat 37

The cultural heritage of large scale Caribbean plantation slavery was introduced by Afro-Caribbean labor migrants in the 1930s and 1940s. One of the contributions of the Afro-Caribbean migrants was in the field of (wooden) architecture. Although most of the original dwellings of the Caribbean migrants have disappeared, some wooden living houses with typical bread wood work still exist. Despite overdue maintenance and some alterations, the Peterson house, located Monsigneur Niewindtstraat 37, is a beautifully preserved example of Afro-Caribbean architecture in San Nicolas, Aruba.

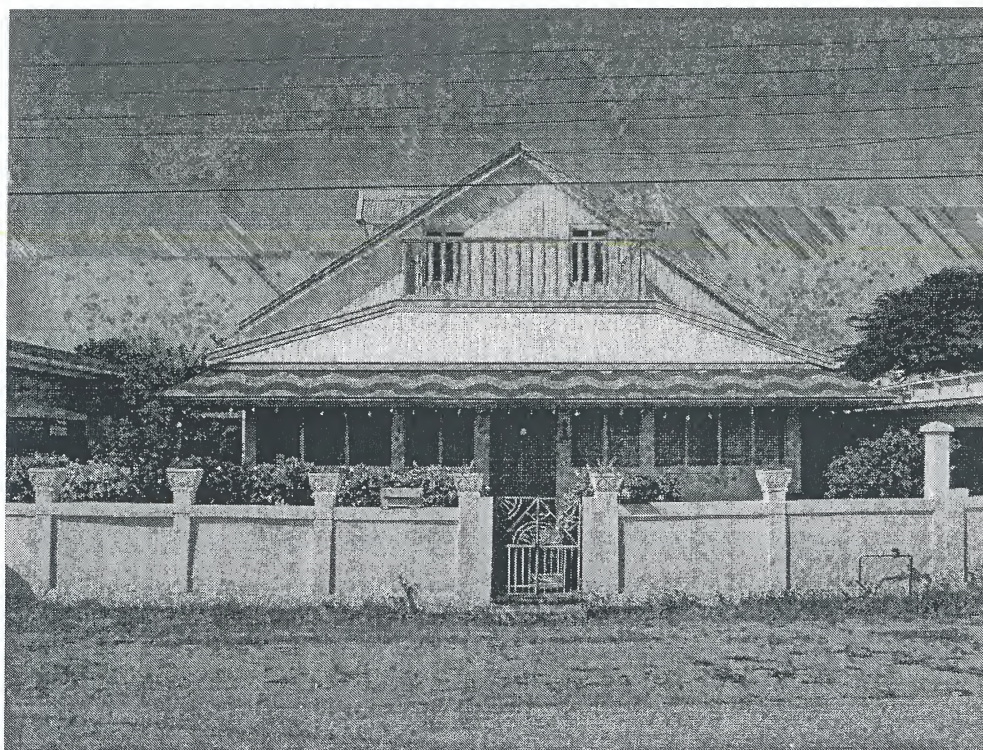
According to both the present owners and independent experts on Aruban architecture, the building is unique on Aruba and deserves recognition and preservation. It has not (yet) been places on the national Monuments List.

The building is owned by the family Peterson. The family has expressed their willingness to contribute to cultural or educational programs. Recognition of Afro-Caribbean cultural heritage would further encourage the awareness of the Afro-Caribbean cultural legacy on Aruba, especially in the (culturally much neglected) San Nicolas area.

Aerial Photograph



Monsigneur Niewindtstraat 37 , San Nicolas: 12°26'02.16"N / 69°53'51.00" E



Monsieur Nieuwindstraat 37, Front (southside)



Monsieur Nieuwindstraat 36, South-Westside

IV Conclusion: observations and recommendations

The selected Places of Memory, proposed in this report, were discussed with experts in the field of architecture, history and archaeology. Final selection was done under the responsibility of the author.

The difficulties in selecting Places of Memory of the Slave Trade Route on Aruba, underlines the unique character of slavery and emancipation on Aruba. Slavery and enslaved, either Amerindian or African in origin, contributed to the formation of Aruba's traditional/colonial culture and identity, without forming a separate (sub-) culture.

Many potential Places of Memory are privately owned. Many lack maintenance, an institutional infrastructure and a solid management plan, as requested for in the Site Registration Form.

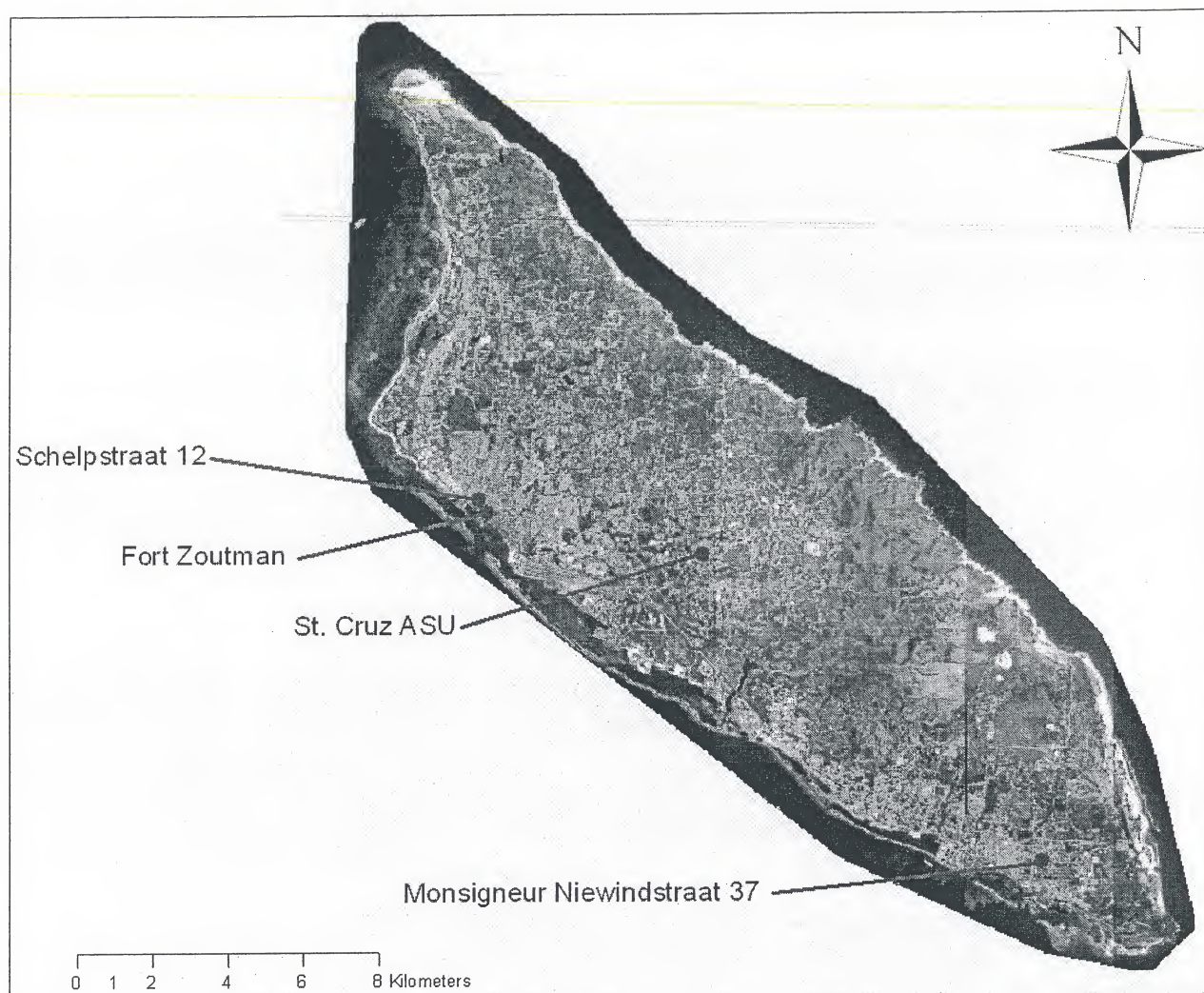
The lack of a solid legal framework and insufficient funding possibilities hamper the development of study, protection, and restoration of monuments and historical-archaeological sites on Aruba. This affected the selection of Places of Memory in the present project and will affect follow-up projects.

Taken into consideration the complexity of the selection of Places of Memory of the Slave Trade Route in the case of Aruba and the structural lack of funding possibilities, it is necessary to create additional research programs of further in the field of historical archaeology, history, oral history and historical architecture. The history and architecture of Fort Zoutman is sufficiently documented. All other proposed sites and buildings require additional interdisciplinary research.

The proposed list of selected properties can be used to develop programs in the field of cultural tourism and education. Aruba's tourist industry is based on mass tourism. Cultural tourism is relatively new. The Places of Memory project can contribute in the process of refocusing tourism.

In the field of education, slavery on Aruba has been put on the agenda only recently. On the short term, the Places of Memory project can be included in a joint effort of the National Archives of Aruba, the National Library, the Aruba Teacher Training College, and the Historical Museum to realize an exposition on Slavery in the Caribbean and on Aruba.

V. Map of Aruba with location of properties



V. List of participants in selection procedure

Archaeological Museum Aruba

drs. R. Dijkhoff and
drs. H. Tromp, archaeologists
mr. F. Croes, field archaeologist

Biblioteca Nacional Arubano, Department Arubiana/Caribiana

mrs. I. Sankantin-Navas, Head of Department, Arubiana/Caribiana.

Department of Agriculture, Husbandry and Fishing

mr. T. Damian

Fundacion Museo Arubano / Museo Historico Aruba

Mr. K. Goedgedrag, managing director
mrs. A. van Romondt, president of the board
drs. L. Alofs, curator

Monuments Office

Y. Webb-Kock B.Sc. managing director
mr. H. Mohamed,
drs. Michel Bakker and drs. Olga van der Klooster (consultants)

National Archives,

drs. R. Hernandez, Head of Department

Parke Nacional Arikok

drs. R. Croes, managing director

Plan D2,

ir. Earon Matthew, architect and conservation specialist
technical advisor of Fundacion Museo Arubano.

Fam. Peterson: Msr. Niewindtstraat 37, San Nicolas.

Mr. and mrs. L. Peterson (owners)
I. Peterson (co-owner and graphic artist)

UNESCO National Commission

J. Oduber, (managing director)
Drs. I. Croes (member National Commission)

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Provisionary list of Properties

From: Preliminary Report, November 2006.

No.	Property	Type of slavery	Selection in cooperation with:
1	Fort Zoutman / Toren Willem III See form ABW.C.001	African Slavery 19 th century	Fundacion Museo Arubano Plan D2
2	Tanki Leendert Amerindian Water Reservoir DROPPED	Amerindian statute labor 17 th – 18 th century	Archaeological Museum Aruba DROPPED
3	City House Oranjestad Huisje Wild Schelpstraat 12 Oranjestad (ABW.C.003)	African slavery and emancipation 19 th century	Monuments Foundation of Aruba
4	Mgsr. Niewindtstraat 37, San Nicolas Afro-Caribbean Architecture (Family home) (ABW.C. 004)	Afro-Caribbean migration 20 th century	Plan D2 Fam. Peterson
5	Not yet defined DROPPED	-	National Historical Archives Biblioteca Nacional Aruba. DROPPED

